

A SHORT
RELATION

Of the State of the Kirk of SCOTLAND

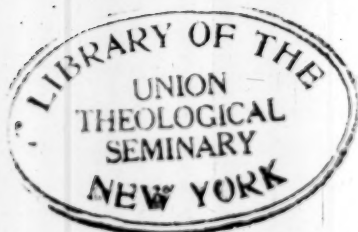
*since the Reformation of Religion, to the
present time for information, and ad-
vertisement to our Brethren in the
Kirk of England, By an hearty
Well-wisher to both
KINGDOMES.*

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[Edinburgh]

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THE Kirk of *Scotland* after the reformation of Religion did by degrees attaine to as great perfection both in doctrine & discipline as any other reformed kirk in *Europe*. The soundnesse of Doctrine appeareth in her severall Confessions of Faith approven by all the best reformed Kirkes in forraine parts. But because puritie of Religion cannot bee long preserved without that platforme of Government, which the Word of God hath laid foorth unto us, her nationall assemblies laboured diligently many years to finde out the same, and after many conferences, and publick reasoning resolved upon these conclusions, which are contained in the booke of Policie, or second booke of Discipline. But shortly thus much for the present.

• Each Parish beeing provided of a Minister (who underwent tryalls before his admission to the place, and behoved to be qualified both for life, learning and skilfull government) was ruled by him and the Elders thereof, beeing the men of best life & understanding in the said Parish. Twelve sixteene or twentie of these Kirks were conjoynd in a Presbyterie or classicall meeting, that did meete weekly. and exercise their gifts by course, and had the power of ordinary jurisdiction, ordination, suspension, deprivation, excommunication, or direction to the parish Minister to excommunicat, after the sight of the proceesse deduced by the particulare Eldership, collation of benefices, visitation of kirks within their bounds. The enormitie of Ministers either in life or doctrine were delated, either by some parochinar, or neighbour Minister. Persons of whatsoever qualitie in the Congregations who would not obey their owne Ministers and Elders were censured: If verie great difficulties come before them, or if the Presbyterie had a doe with great par-

A short Relation of the

ties, who did withdraw any of their number, in these & the like cases there was recourse had to the provincial Synods.

The whole Pres-byterie of a shire or two mett twice a yeare in their Synod, tryed presbyteries, and ordered what was difficle for the presbyteries, or might concerne them all in common. If any difficultie come before them, for which there was no kirk constitution, they referred the same to the nationall Assembly, which convened once a yeere, or oftener *pro re nata*. Where they gave their judgment in the case preponed, and made some act & constitution for the like cases in time comming, and other acts and constitutions needfull, received appellations, petitions, grievances, and appointed some to propone their owne grievances to the Parliament, Kings, Counsell or Convention. This was the supreme and highest Kirk judicatorie, to which was made the last appeale, & which was composed of these members, his Majesties self or a Commissioner representing him, two or three Ministers chosen by each Presbiterie, one Gentleman an Elder within the bounds of a presbyterie, A commissioner for each regall burgh, and two for *Edinburgh*: some one of these Ministers was chosen to moderat, or preside by the voices of the whole assembly. This supreme judicatorie so censured the omissions of the subordinat, that no vice of any person whtasoever escaped censure, no error could sooner set out its head, but it was presently crushed by one of these, as King *JAMES* confessed in diverse discourses, and gave that reason why so few errors had appeared in the kirk of *Scotland*, because they could not escape the censure of one of these Ecclesiasticall judicatories.

This forme of government so comfortable to the religious, and profitable to the kirke was insufferable to many of higher rank, who did not think this yoke of Christ so easy as to enjoy their wished libertie without controulment, which made a number of these, with Courtiers, and some of

estate of the kirk of Scotland.

of the Ministers who were more loose & worldly minded suggest unto King *James* of ever blessed memorie, that He had not so much power in the kirk as in the commonwelth. because, when any of these libertines committed any offence, he could not save them from kirk censure, although his Majestie had alwayes power to remit the civill censure & punishment. His Majestie beeing then hopefull of the kingdom of *England*, they added that reason, that if he obtained the Kirke of *Scotland* to be governed by Bishops, as that of *England* was, he would thereby endear to himselfe the kirk men there, who might otherwise suspect his affectiō to their state, being acquainted with another forme of kirk government, if he should not evidence it, by labouring that change. And if he should establish the government of Bishops in *Scotland*, he might bee as absolute in the kirk as in the Common-wealth.

Thus they kindled in his Majesties heart the desire of an absolute power over the kirk, beeing specially moved by their owne particular ends. Great men for obtaining erection of kirklands, which then appertained to the Crowne, in recompense from his Majestie, for assisting the erection of Bishops in the kirk of *Scotland*. His Majestie being assured of the Bishops consent, & of inferiour kirkmen, in hope of succeeding to the said Bishopricks, and of both for vindicating themselves into a licentious liberty from under the awfull censure of the Kirk, was so earnest on that designe, that hee made it his most speciall indeavour, but suppressing the same withall, that hee might obtaine it the more easily.

Where-unto hee attained by degrees, which are heere set down shortly in some generall heads. Wee refer the particulars to a more large information, which shall contain the degrees, course of defection, & advancement of Hierarchie in our kirk. First, his Majestie propounded the necessitie to have Ministers voters in *Parliament*, in the name of the
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A short Relation of the

kirk, who sitting in Parliament might bee carefull, that nothing were done in prejudice of the kirk, and might carrie the desires of the whole Kirke to the Parliament for such things as were convenient for them.

The meddling of Ministers in these civill employments was extremely disliked, & opposed by the most judicious in this Kirk. To make the Ministers voting in Parliament the more plausible, and to move the more easie condiscendence therto, they were tyed to such caveats, *viz.* that they should propone nothing in Parliament, Convention or Counsell, without expresse warrant from the kirk, nor keep silence when any thing is proponed there to the prejudice of the Kirke: That they should give an account of their Commission after each Parliament to the next nationall Assembly, and be subject either to their censure of deposition, in case they did transgresse: To attend faithfully their particular flocks as Ministers, in the administration of discipline, collation of benefices, or other points of ecclesiasticall government, to usurpe or claime no jurisdiction over their brethren. A number of such caveats beeing agreed upon in the assembly should have beene ratified in the next parliament. But these beeing suppressed, there was insert in place thereof a number of articles in favours of Bishops never mentioned nor agreed upon in Assembly. These Ministers who wold have entred the Parliament-house to discover that fallshood, and protest against it, were holden out from protesting publickly, but they delivered their protestation in write to the Estates severally.

All this time these pretended prelats laboured, that there should be no generall Assembly at all to censure them for transgressing their cautions, that they might the more boldly contraveene. And whereas in these generall assemblies before their dissolving, the Kings Majestie or his Commissioner beeing present did appoint the time and place of the

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next assemblie. His Majestie beeing moved by these Kirk men, who could not endure the censure of generall Assemblies, by his owne warrant first shifted the time solemnly appointed by the last assembly to another time, and then to no certaine time: which made some of the speciall and ablest Ministers to keepe the time last prescribed for preserving the Kirks right. These were convene'd before the civill Iudge by commandement, and sentenced with banishment, although only the Assembly shuld have judged, whether their meeting had beene a lawfull assembly or not: some others of these were for that same cause imprisoned. The Kirkmen presented to Bishopricks were restored to their civill estate and dignitie in Parliament, voyces beeing obtained by consenting to erections of sundry Abbacies, and other corrupt meanes in the year. 1606. Thereafter they began to encroach upon the kirk government. First they affected to be constant moderators, & to the end they might effectuall this point the more easily, they procured a meeting of Ministers at *Linlithgow* not long after, while as their chiefeest opposites in the Ministerie were either banished, imprisoned, confyned or drawne up to Court, being sent for by his Majestie to give their advice or best overtures for the peace of the Kirk as was pretended. That meeting consisted of such as were sent for by his Majesties missives without mention of any generall assemblies. At this meeting these who were styled Bishops in respect of their benefice were made constant Moderators of the Presbyteries, where they were resident, but were unwillingly admitted by the presbyteries. Yet this did not content them, and therefore they accepted the power of the high Commission, allowed them onely by his Majesties command, and Lords of Counsell, against the act of Parliament inhibiting any judicatories, but such as should bee established by parliament.

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Thereafter they procured an Assembly to be holden at *Glasgow*, consisting of such as were given in note to the presbyteries, and corrupted by sowmes of money, or hopes of preferment, or awed with the terrour of the high Commission. At this pretended assembly some power in Presbyteries, and moderation in provincially Synods upon an assurance by word, and an implicate condition in the Act it self for set or yeerly assemblies, was graunted to those who were styled vulgarly Bishops in respect of their benefice. But the office of a Bishop was not re-established, which before had beene damned by former Assemblies. Yet went some of them to *England*, and received consecration to the office of a Diocesian Bishop, returned and consecrated their Fellowes deserted their flocks, and governed as diocesian Bishops without respect to the limitations of the act of the pretended assembly. And this their usurpation they maintaine by the power and authoritie of the high Commission.

Finding that yet they wanted meanes to make the people stumble, & so to be brought under their censure, a nationall assembly was called 1618. Whereunto his Majesty invited by his letters above thirtie Noblemen & Gentlemen wanting Commissions, who voted to the conclusions of that pretended assembly. Ministers were brought in from the streets, and some were written for to assist (though never chosen for Commissioners). These who had Commissions were neither suffered to reason, nor vote freely. (There they concluded the five articles, which had beene formerly condemned by our Kirk as superstitious) promising then to leave the practise of them arbitrarie. These they procured by the like indirect meanes to bee ratified in Parliament Anno 1621. Against the which articles and ratification thereof in Parliament (without the desire and consent of the assemblies had thereunto) the most religious and judicious

estate of the kirk of Scotland.

cious of the Ministerie did solemnly protest in name of the reformed Kirk of *SCOTLAND*, whereunto the most part of the particular Congregations have adhered, and never practised these Articles. Notwithstanding heereof, the Bishops did presse them violently, and when any refused practise, there was matter for their high Commission to worke on. This their usurpation even without any pretended warrant of corrupt assemblies; and their cruelty encreased. For they usurpe the moderation of general Assemblies which are holden only at their pleasure, at diocesian Synods they sit as Iudges rather than simple moderators. They ordaine Ministers not in the presence, or with consent of the Congregation, but in some remote place, and sometimes without the presence of any Minister of the Presbyterie, or bounds where the Minister is to serve. They give orders to sundrie without the charge of any flock, they suspend and deprive Ministers usually for none conformitie, not in Presbyteries and in Synods, where-unto they are tyed, but in the Court of high Commission, wherein they fyne, confyne, or imprison Preachers or professors at their pleasure. They stay presbyteries from proceeding to the sentence of Excommunication. They exact subscripition from intrants to the Ministerie unto articles framed by themselves alanerly, and debarre the best qualified for refusing to subscribe. It doth not content them to admit according to the oath contained in the Act of Parliament. They convocate Ministers to promiscuous meetings, and direct their mandates from these, as from the representative Kirk of *Scotland*. They consecrate Bishops and ordaine Ministers according to a forme not allowed by this Kirk. They debarre persons presented by lawfull Patrons, because they refuse to enter by the degree of a baptizing Deacon. They sit in Counsell, Session, and Exchequer, contrare to the word of God

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A Short Relation of the

and acts of the Kirk. They stave proceſſe against *Papiſts*. They teach Popiſh and Arminian pointes of doctrine, or preferre ſuch as teach the like. They bring in practice of novations in the royall chappell, not warranted ſo much as by any pretended acts of corrupt Assemblies. But to relate their particular inſolencies and uſurpations were fitter for a Volume than for this ſhort information.

And although at Conventions and Parliaments their oppreſſions were complained upon, yet neither parliament, Convention or Counſell, would heare any plaint againſt them. By direction of his Majesties private letters the Counſell all wayes interpoſed their authoritie to all their ſentences in the high Commiſſion, when it was craved, and aſſiſted them ſo far as lay in them, which did increaſe their pride, and encourage their undertaking all novelties, which ſeemed good in their owne eyes. Thus thinking themſelves by thirtie one yeares experience ſufficiently perſuaded of the paſſive diſpoſition of the people to underly what they would impoſe, and of the ſecret Counſells aſſiſtance, they obtained his Majesties letters patents for an high Commiſſion conſiſting of above an hundreth perſons civill and eccleſiaſticall promiſcuouſly, whereof the Biſhop of any Diocie, might aſſume any ſix to himſelf, and there judge any perſon of whatſo-ever qualitie within, or without his diocie, whereas only before Arch-biſhops might hold Courtes of high Commiſſion. Some of the Biſhops began to put this new Commiſſion in practice, and and give it life and execution.

In the yeare 1636 the Biſhops framed a booke of Canons and conſtitutions for governing the kirk of Scotland. Which did quite ſubvert the order and forme of diſcipline eſtabliſhed, contained many errours, and opened a doore for many moe both in doctrine and diſciplinarie points of Religion, whenſoever the Kings Majestie upon the Biſhops

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recommendation would ordaine the same. In this booke it was ordained that there should bee no obloquie against these Canons, or booke of Common prayer, which was to bee set foorth, notwithstanding such proceedings were illegall.

In the next yeare in Iunij 1637 the said Bishops caused print the booke of Common prayer, compiled by them for the use of this Kirk, which was appointed by his Majesties letter to bee received, as the onlie forme of Gods publick worship, where-unto all Subjects either civill or ecclesiasticall behoved to conforme themselves, and the contraveeners to be condignly punished. By proclamation each Minister was enjoined, and some charged with letters of horning to buy two of them for the use of the Parish. Approbation from the Lords of Counsell was given to it, when few but Bishops were present at Counsell.

The Bishop of *Edinburgh* accompanied with two Arch bishops, and sundrie other Bishops (notwithstanding the mislik Ministers and Professours had for the manner of introduction & corruptions of the same) began the use of it in the cheife Kirk of *Edinburgh*, upon the 23 Iulij. 1637. The people much discontented with the former novations, could not endure so great and sudden alteration, as imported a change both of the externall forme, and nature of the former publick worship, did the most part of them all at one instant rise & hinder the new service, calling it superstitious or idolatrous. The same was also stopped in another Kirk of *Edinburgh*, where it was to bee read by the Bishop of *Argyle*. Notwithstanding heereof they procured by act of Counsell, the paine of death without all favour and mercie to bee denounced against all those who should any wayes raile or speake against the Bishops, or any of the inferiour cleargie, or against the Service booke. They discharged the Ministers and Readers in *Edinburgh*, (who

refused the Booke,) there wanted service, and interdicted the publicke Evening and Morning prayer, reading of Scriptures, singing of Psalmes, for a long time, and still pressing the buying and practising of the said Booke by all Ministers. Which moved the Ministers first to petition, and next manie of the Nobilitie, Gentry, Burgesses, and Ministers to meete, and to supplicate the Lordes of privie Counsell against the saids books of Canons and Common prayers against the illegall and unorderlie waye of introducing the same.

The generall Supplication sent to His Majestie by the Duke of *Lennox*, (who was then returning to *England* from the buriall of his Mother in September, 1537.) was answered in October only by a Proclamation, discharging the Counsell to meddle in Kirk matters, and charging all the Supplicants to depart out of the Town within twentie foure houres, under the paine of rebellion, as also the Iudicatories of Counsell, and Session to remove, but no wayes answering the petitions, which the Supplicants did patiently expect, notwithstanding the matter concerned the service of God. The Supplicants gave in then a Complaint against the Bishops, offering to prove these bookes contained the seedes of Superstition and Idolatrie &c. and craved justice upon the Bishops, as authors thereof, and guiltie of lies, betwixt the King and his Subjects, and many other crimes censurable by Law.

The affection of people drawing so many together to waite for the answer to their Supplications gave offence to the Lords of Counsell, whereupon the Supplicants for giving them satisfaction, did with their consent choose but a few of their number to attend the same, who after long expectation, were answered only by a Proclamation upon the seventh of December, declaring his Majestie not to be inclined to Popery, which the Supplicants did not alledge.

ledge. They beeing then earnestly required, by such as had power from his Majestie, to divide the supplications severally by shires, to restraints them only to the bookes of Canons and Common prayer, and to passe from the high Commission and the pursuite of the Bishops, the supplicants gave sundrie reasons, why they could not doe so, shewing also, that if the Bishops kepted their boundlesse usurped power, they could soone frame and bring in the like bookes within a short space, and offered to prove they had all deserved exemplare punishment by their usurpation against Law, and by their heavie tyranny unlawfully exercised on the Subjects for many yeares.

All this time the Supplicants could obtaine no answer to the supplications sent to His Majestie, nor move the Counsell to receive them, and recommend them to His Majestie not for the space of a whole Moneth, although they continually attended, till they were ready to make protestation against the Counsell for not hearing them in so important a businesse.

Vpon the twentie one daye of December, 1637. the Counsell received the generall Supplication, and sent it to his Majestie, at which time the Supplicants declined the Bishops from being their Iudges. as beeing now their parties. The answer to the particulare and generall Supplications was returned by a Proclamation made in Februarie, 1638. Whereby his Majestie had declared hee had ordained the booke of Common prayer to bee compyled, that hee had approved the same as a ready meane to maintaine the true Religion, and beate out all Superstition and Idolatrie, and doubted not to satisfie the minds of all the Subjects. Heere-with charged them all to depart from these Townes where the Counsell or Session should sit, and to abstaine from all meetings any where under the paine of Treason. A verie great number of the Nobilitie and Gentrie,

A short Relation of the

trie, made a proestation on the mercat Crosse of *Edin-
burgh* immediatly after the Proclamation was read, against
the bookes of Canons, and Common prayer, high
Commission, and all other Novations introduced in the
Kirke against or without the Word of G O D and lawes of
the Countrey, and against the Bishops as their parties, &
thar in no judicatorie they should sit as their Iudges, till
they were tryed by Law. That their whole meetings were
lawfull & necessare, & thar they might have their recourse
to his Majestie. The Supplicants were then forced to
forbeare any futher dealing with the Counsell, because as
against the Law of Nature and Nations they would not ad-
mit their declination against the Bishops their parties from
sitting as their Iudges, whereas they offered under the
paine of their lives, to prove many haynous crymes a-
gainst them, and such as were palpable to the World. as
their introduction of Poperie, and Arminianisme, & their
many publick transgressions against Law.

The whole Nobilitie, Gentrie, Burrowes, Ministers,
and Commons, who had now so often supplicat, and so
long attended, were cast into great difficulties considering
their Religion so well warranted by Gods Word, and es-
tablished by the lawes of the Kirke and Kingdome, was
now begunne to bee changed, both in doctrine and disci-
pline, at the pleasure of the fourteene Bishops, and the li-
berties of the Countrey like to bee infringed by their usur-
pation, and that having complained often upon them to
his Majestie by his Counsell, were answered by the former
declaration approving these Popish bookes, their wicked &
unlawfull proceedings, and condemning the Supplicants
lawfull and peaceable meetings, and humble wayes of sup-
plicating, as prejudiciall to regall authoritie, prohibiting
also their necessar meetings in time comming, All these
did move the Supplicants, to bethinke the renewing
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estate of the kirk of Scotland.

ing of the nationall Covenant of this Kirke & Kingdom, (the breach whereof hath beene a speciall cause to bring these evils upon them) to bee a good meane for obtaining the Lords wonted favour, having many examples in holy Scripture that the people of GOD have happily renewed their Covenant with GOD.

This their Covenant containeth nothing in substance but that which is contained in the Confession of Faith, and generall band formerly made for maintenance of Religion, & acts of Parliament made at sundie times. The Confession of Faith was approved by diverse Acts of secreet Counsell, and generall Assemblbes. It was first subscribed by King *JAMES* himself, and his whole House-hold, after by all his Subjects, commanded by publick Proclamation to subscribe. Subscription to this Confession hath beene in continuall practise, when any persons suspect of Papistrie were to be tryed, & likewise masters of Schooles & Colledges were ordained by act of Assemblie to cause their Schollers subscribe when they were to passe their degrees, which hath beene observed to this day.

The practise of subscribing beeing in continuall use to this time was a sufficient warrant for the Supplicants to subscribe the same for manifesting their affection to GODS trueth, and holding out all Popish superstition. To the said Confession are subjoynd such acts of Parliament, as ratified the heads thereof, and were made in favours of Religion professed in the same, Together with a part of the generall band formerly made and subscribed by authoritie of King *James*, and his Counsell, binding all the Subjects to the defence of Religion, and his Majesties person, and each to other in these two causes. The Supplicants bind themselves to forbear all approbation or practise of corruptions and innovations brought in this Kirk, till the forme of their entry their lawfulness, or expediencie be tryed in a free
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A short Relation of the

nerall Assemblye, and to labour by all meanes lawfull to recover the puritie and libertie of the Gospell, as it was professed and established before the entrie of the said Novations. But withall they declare that the novations and evils contained in their Supplications, complaints & protestations, have no warrant in the word of God, and are contrare to the articles of the forsaid confession, & acts of Parliament. They promise to forbear the practise and approbation of novations already entred, till a free assembly and Parliament, because they were never condiscended upon, but in pretended Assemblies, and upon conditions which have not bene observed, besides that protestations have bene made contrare to the same.

This Covenant was subscribed by many thousands in Februarie last, yea, in a very short time, by almost the whole Kingdome. It was publickly read and sworne in most Kirks with great motion, prayers, and teares, all professing repentance for their sinnes, specially for their breach of Covenant to God in suffering the puritie of his worship to bee thus tainted. The desire of true knowledge wrought by it in the hearts of the people may approve it to bee a speciall meane appointed by God for reclaiming this Nation to himself.

The supplicants having now both by oath & subscription manifested their desires to be religious, & their hearts loyal and faithfull to their Prince, being now barred from dealing with the privy Counsell, who admitted the Bishops to sit as Judges in the cause, after the Supplicants had declined them as parties, and being desirous his Majestie should bee rightly informed, that hee might give a gracious answer, they thought it expedient to write to the Duke of Lennox, Marquesse of Hamilton, Earle of Mortoun, as speciall members of this state, because they had neere access to his Majestie, not doubting that they could not but
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estate of the kirk of Scotland.

bee very sensible of these evils complained upon, desired them to learne from his Majestie, if hee would bee pleased to receive a new petition from the Supplicants immediatly or if they should make their desires knowne to his Majesty by their Lordships. This supplication was sent to have been delivered if his Majestie would have received it, and also some articles containing their just desires for their Lordships information. His Majestie was not willing to receive the supplication, but perusing the articles did remit his gracious answer to bee delivered by the Marqueesse of *Hamilton*, who was to bee sent as his Majesties Commissioner, with instructions and power for settling the peace of this kingdome.

Vpon the thirtie day of May a ship arrived at the rood of *Leith*, carrying a great deale of munition, as Cannon, powder, with Cannon ball, musquets, Pikes, and march for the Castle of *Edinburgh*, foretold & threatned by the Bishop of *S. Andrewes*, and his followers, who affirmed the providing that Castle, and fortifieng the towne of *Leith*, to bee the onely meane to beate down *Edinburgh*, and force them to undergoe any thing should bee enjoined, as also to hold the supplicants out of it &c. Upon suspition that the putting of this munition in the Castle would be stayed, the Lord Thesaurer did convey it quietly to *Mussilburgh* harberie and from thence to *Dalkeith*. The people remembering the threatnings preceeding, and considering that such provision had not beene made for these places these thirtie yeares by past, began to suspect danger. The Supplicants suspecting that the same would bee employed against the bodie of the Kingdome, who were ayming at no thing but the preservation of Religion, and the Subjects libertie, resolved without giving offence, to keepe a watch lest any of that provision should bee conveyed in to these places against the wonted custome: For these are the great

A short Relation of the

test forts in the Countrie appointed for her safetie, and not for her hurt.

The Marquesse of *Hamilton* being appointed his Majesties Commissioner did send a number of missives to his friends, followers, & acquaintance in *Scotland* from Court, to meet him at *Haddingtoun*, and *Dalkeith*, the fifth day of Iunij. Where-upon the Papists applauding to the Service booke, bragged that they with some neutralls, and such as were indifferent in matters of Religion, would assist the Bishops, & used all their meanes to conveene the greatest numbers they could.

The Supplicants moved with the provision intended for the Castle, and these frequent meetings of Papists & neutralls, resolved not to joyne with them at their meeting with the Commissioner, because they would impudently ascribe the most part of these whom hee had required, to themselves and these neutralls, for these and some other important reasons, the Supplicants resolved to send out some few of their number to make their excuse to my Lord Commissioner. The Supplicants together & the Towne of *Edinburgh* apart by their request procured his comming to *Haly-rood-house* as the most convenient place for their attendance.

Vpon the seventh of Iunij at his entrie hee was attended by a great number of the Supplicants on horse, meeting him three myles from *Haly-rood-house*, and all the way betwixt by many thousands on foot, amongst the which were six or seven hundred of the Ministerie. In hope that the Commissioner would not offer to furnish the Castle with munition during the treatie, the numbers appointed for watching were diminished even before his entrie.

The Supplicants renewed their former desires of a general Assembly and Parliament to the Commissioner, as the only meane to redresse the evils complained upon. He acknowledged himselfe unable to grant either, till first the
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Countrie were in a peaceable condition, & till they should first rescind and render their subscribed Covenants to his Majestie. To the first it was answered, the Cuntries was not unpeaceable, there was many humble supplications desiring remedie of these pressing grievances, the Supplicants could not be moved to stay from meeting, and supplicating till they should receive a gracious answer, and the onely meane to content them was the granting of a free generall Assembly, and a Parliament, for the second, they could not draw on themselves the guilt of perjurie before God, & gave the Commissioner sufficient reasons of their refusall, which are extant in print.

The Commissioner excepted against that clause in the Covenant, bearing mutuall defence, as if the Supplicants had combyned themselves to maintaine each other in their owne private quarrells, howbeeit the clause bee cleare enough of it self, yet for his Majesties satisfaction they gave in a Supplication to the Commissioner, wherein they declared their mutuall defence of each other, was only in the defence of true Religion, of the lawes and liberties of this Kirk and Kingdome, and of his Majesties person, and autoritie in preservation thereof, where-with his Grace acquiesced.

The Commissioner professing, that all his instructions did runne on the hope of having the Covenant surrendred, and this failing, hee could doe no more but returne, and deale with his Majesty for obtaining a free generall Assembly and Parliament. Withall did shew that before his parting hee behoved to publish his Majesties gracious declaration, and so first made that proclamation of returning the Counsell, and Session to *Edinburgh* to make a faire way for the other, professing also, that the other should bee full of goodnesse, promising only a generall Assembly and parliament, and discharging all novations introduced. Where

A short Relation of the

upon a protestation was provided only to give thanks to his Majestie, and to protest that some short and convenient time might bee appointed for holding the Assembly and Parliament.

But the Supplicants attending the publishing of this faire and smooth declaration, when it was proclaimed upon the fourth of Iulij they found it so grievous, as it necessitat the Supplicants to make that protestation, which is extant in print.

As the Supplicants were grieved at the Proclamation, so their grieve was augmented when they heard that the Lordes of Counsell had approved the Proclamation by a particular Act. For the Counsell had approved that proclamation as satisfactorie, and so full of grace and goodnesse, so that it might satisfie all men. Whereas it gave satisfaction to none of the Supplicants desires, and did condemne their lawfull meetings. Therefore they prepared a supplication for the Commissioner, which did bear their just exceptions at the Proclamation, and farre more against the Counsell's act of approbation. But the Counsell considering better of their Act, did teare it after it was subscribed, and before it was put upon record. The next day the Commissioner was supplicated and earnestly desired to make some act to cleare, that the Counsell's subscribing of the Kings Majesties declaration was no approbation thereof from them, but only a warrant for the Clerke to cause proclaime it. The Commissioner and most of the Counsellers declared the same solemnely by their oaths, wherein the Supplicants acquiesced. My Lord Commissioner promised to recommend their desires earnestly to his Majestie, and returne at the fifth of August next, or before the twelfth at the furthest.

The Commissioner reported that it was written from *England*, that these of this Nation were comming with
armes.

armes towards them. The Supplicants protested before God, it never entred in their mindes to doe them the least harme, but that they carried toward them all due respect of Brethren, if they should not bee first invaded by them, which was as farre from their expectation, as it was without their deservings.

But on the contrare, whereas such of the Bishops as were chiefe authors of these evils, apprehending danger from the Panick terrours of their guiltie consciences, & not from any just occasion offered by the Supplicants, when they and their adherents, had acted the part of Incendiaries at the Court of *England* betwixt the Kings Majestie and his Subjects, did thereafter retire themselves out of *Scotland*, as hopelesse to find a partie for them there, these who have not subscribed the Confession, excepting Counsellors, not beeing a considerable part, and the most part of them no favourers of Bishops. And they bragged that his Majestie will make the people of *England* come in armes against *Scotland*, which is neither to bee expected from so just a King against his own native subjects only supplicating for the preservation of true Religion, and liberties of the Countrie established by lawe, nor from so good and wise a people with whom the Kingdom of *Scotland* is not more neerely conjoynd by marches, than all true Scottish hearts have beene these many yeares past. It should be a high and fearefull dissimulation, if any such spytefull intention were kept up against brethren, whose naturall freedome and ingenuitie cannot admit the least suspition of any such thoughts: seeing they live in one Ile, under one King & have intertaind commerce with as little controversie, or debate, & with as much affection and peace, as ever was betwixt two Nations, yea, they are so far from intention to offer wrong to the English, that they are resolved never to suffer *England* to be wronged by any other Nation, so long

as

as their lives and meanes shall laste, and doe expect the like brotherly duetie from them, least they bee found even to fight against God himself. How can they have any purpose to wrong that Countrie, wherein so many worthie Preachers and professors have given both by writing and suffering abundant testimonie to the cause they plead for in all the particulars thereof, which now they maintaine. My Lordes of the Clergie in *Scotland* as they have borrowed somethings from *England*, to wit, high Commission, Canons, and such other stufte not warranted by law, as in *England*, thought to have repared that loane by establishing the new Service booke first heere, that thereafter their confederats might thrust out that service so long continued in *England*, for if it had not been for that end, it shuld not have gotten so much help and approbation from thence, and perhaps from *Rome*. But that current is stopped heere, praised be God, and we wish it might be also there, If some English Bishops, seeming to compasseionate their Brethren heere, have a desire to further the plot, though it were upon Nationall perills, & so may move the English Catholics, as persons furthest disappointed. to undertake the recoverie of their cause, by giving their whole assistance against *Scotland*, which beeing once suppressed, all may be settled there, and then undoubtedly in *England*: The kingdom of *Scotland* (with reservation of all due respect to the true English) craveth they maye not onely have help from good Christians there, in case of such invasion: but also leave to root out these *Cananites*, who are pricks in their sides. And this much shortly, to give satisfaction to the better sort, that there be no mistaking amongst brethren. Cursed bee these that doe not wish and pray for peace, if it can bee had without that great losse of the Gospell of peace, in the purity and power thereof according to the word of God.

FINIS.

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